1: DeLand O-4 (No date)1908 NQ17 Mandan NQ17

Minnetarees, who fired on them; a circumstance which may occasion some disturbance between the two nations." (id 229.)

Letter to Aricaras. "Tuesday, 5th. About four o'clock in the morning there was a slight fall of snow, but the day became clear and pleasant, with the mercury forty degrees above zero. We sent down an Indian and a Frenchman to the Ricara village with a letter to Mr. Tabeau." (id 229.)

Prairie Fires. "Wednesday, 6th. The day was cloudy and smoky in consequence of the burning of the plains by the Minnetarees; they have set all the neighboring country on fire in order to obtain an early crop of grass, which may answer for the consumption of their horses, and also as an inducement for the buffalo and other game to visit it. The horses stolen two days ago by the Assiniboines have been returned to the Minnetarees. Ohhaw, second chief of the lower Minnetaree village came to see us. The river rose and overran the ice, so as to render the crossing difficult." (id 230.)

LeBorgne. "Saturday, 9th. The morning cloudy and cool, the wind from the north. The grand chief of the Minnetarees, who is called by the French LeBorgne, from his having but one eye, came down for the first time to the fort. He was received with much attention, two guns were fired in honor of his arrival, the curiosities were exhibited to him, and, as he said that he had not received the presents which we had sent him on his arrival, we again gave him a flag, a medal, shirt, arm braces and the usual presents on such occasions, with all which he was much pleased. In the course of the conversation, the chief observed, that some foolish young men of his nation had told him that there was a person among us quite black, and he wished to know if it could be true. We assured him that it was true, and sent for York; the Borgne was very much surprised at his appearance, examining him closely, and spit on his finger and rubbed the skin in order to wash off the paint; nor was it until the negro uncovered his head, and showing his short hair that the Borgne could be persuaded that he was not a painted white man."

Mandan Justice. "Sunday, 10th. A cold windy day. Tetuckopinreha, chief of the Ahnahaway and the Minnetaree chief, Ompschars, passed the day with us, and the former remained during the night. We had occasion to see an instance of the

1: DeLand O-4 (No date)1908 NQ17 Mandan NQ17

627
837

summary justice of the Indians. A young Minnetaree had carried off the daughter of Cagonomokshe, the Raven Man, second chief of the upper village of the Mandans; the father went to the village and found his daughter, whom he brought home, and took with him a horse belonging to the offender. This reprisal satisfied the vengeance of the father and of the nation, as the young man would not dare to reclaim his horse, which from that time became the property of the injured party. The stealing of young women is one of the most common offenses against the police of the village, and the punishment of it always measured by the power or the passions of the kindred of the female. A voluntary elopement is of course more rigidly chastised. One of the wives of the Borgne deserted him in favor of a man who had been her lover before the marriage, and who after some time left her, and she was obliged to return to her father's house. As soon as he heard it the Borgne walked there and found her sitting near the fire. Without noticing his wife, he began to smoke with the father; when they were joined by the old men of the village, who, knowing his temper, had followed in hopes of appeasing him. He continued to smoke quietly with them, till rising to return, he took his wife by the hair, led her as far as the door, and with a single stroke of his tomahawk put her to death before her father's eyes. Then turning fiercely upon the spectators, he said that if any of her relations wished to avenge her, they might always find him at his lodge; but the fate of the woman had not sufficient interest to excite the vengeance of the family. The caprice or the generosity of the same chief gave a very different result to a similar incident which occurred some time afterwards. Another of his wives eloped with a young man, who not being able to support her as she wished, they both returned to the village, and she presented herself before the husband, supplicating his pardon for her conduct. The Borgne sent for the lover. At the moment when the youth expected that he would be put to death, the chief mildly asked them if they still preserved their affection for each other; and on their declaring that want, and not a change of affection had induced them to return, he gave up his wife to her lover, with the liberal present of three horses, and restored them both to his favor." (id 231.)

000

Mandan Beads. "Saturday, 16th. The weather is cloudy, the

2: Bowers E-5 (1930-1931)1950 NQ17 Mandan NQ17

smallpox epidemic of 1837. The orphans were taken in by the females according to clan affiliation and reared as their own children.

Suicide was rare among the Mandan. The only instances remembered by Mandan informants were immediately following the last smallpox epidemic. When a household had been nearly exterminated, the remaining females frequently took their lives. Crows Heart thought that suicides were buried and that their spirits did not reach the spirit world. Scattercorn remembered hearing of two girls who hanged themselves in 1837 in the village where her father lived and said that they were placed on the scaffold which was built by her father whose sister sent the spirits away at the end of four days.

The last murder of a male occurred among the Mandan in 1820, part of the Mandan separating from the village group to live on Eagle Nose Butte until 1823, when the relatives of the murdered man invited them to return to Fort Clark Village. One who had been murdered was treated as though he had been killed in battle or had died a natural death. There was the usual preparation of the body by the relatives of the father's clan. The murderer, if caught, was killed by the murdered man's male siblings or clansmen, and his body was buried at a distance from the village. No rites were performed to send his spirit away. The murder of a woman by another woman was treated lightly and settled by a payment of goods.

The Mandan, and in later years the Hidatsa also, were accustomed to collect the bones of their relatives after the scaffolds on which they were placed had rotted and fallen to the ground. The skulls were taken to a place adjacent to the scaffolds and there arranged in circles of which there were a number near each village. Scattercorn claimed that the skulls of each circle were of closely related people who had belonged to the same clan and that these shrines enhanced the "sacred powers" of the Woman Above bundles which were a part of the shrine.[4] If these were clan shrines, the practice of arranging the circles according to clans must have been abandoned after moving to Like-a-Fishhook Village, as there were only two or three circles at most, and the Hidatsa made simultaneous use of these shrines

4. See Catlin, *op. cit.*, pp. 151–52, for an eyewitness description of these circles.